

# CATO IN ENGLISH VERSE.

With a three-fold Table directing  
to variety.

1. Of Lessons for all sorts of persons.
2. Of Copies for Writing-Schollers.
3. Of Poemes for the House and Schoole.

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The Second Edition.

*With Addition of proper Titles or Heads (cor-  
recting the first Table) to every Distich,  
for the more profitable use of this  
Work, especially in the  
English Schooles.*

By JOHN PANKETHMAN, *lover of Learning.*

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L O N D O N

Printed for Richard Hawkins and are to be sold  
at his shop in Chancery Lane. 1624.



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Ad vniuersos in regno Britannico, tam  
probitate quàm doctrina decoratos  
Ludimagistros Tetradecastichon,  
Interpretis dedicatorium.

**A**rtis Grammatica doctores atque Columnæ,  
O & Calliopes Angligenumque decus:  
Vobis ista dico, non mores, more Magistri,  
Vt vos erudiam, precipiamus, bonos.  
(Ad mare, tali etenim, latices deferre viderer,  
Officio, gravidis mella apibusque dare)  
Sed modo deuoti monumentum & pignus amoris,  
Vt maneant vobis discipulisque, mei:  
Quos vero istorum potius protectio tangit,  
Quam qui gymnasijs ipsa Latina docent?  
Vos igitur gratumque ratumque tenete libellum,  
Patroni & proprii protegitore, meum.  
Sub quibus (inuidia quanquam circumdatus armis)  
Mercurij tanquam virga animatus, eat.

Ad studiosos Discipulos Hexastichon.

**S**i dictata probis preceptis vestra, vel aptis  
Thematibus dogmatibus non decorare piget:  
Si cordi est vobis, comptos perdiscere mores,  
Et bene viuendi noscere ritè viam:  
Vt Cato praecepit Romanis, carmina, verbis,  
Indice, maternis quarite nostra, duce.

*To all industrious Masters of the Pen*

**L**oe, you whose exquisite and honour'd skill,  
(A liberall Science worthy to be stilde)  
Keeps in renoun'd esteeme the fether'd Quill:  
By whom great matters from confusion wilde  
Are brought to order, whose recording aide,  
Supports the chiefeft Calling, Art, or Trade:

Loe, a sententious Treasure I prefer,  
For needfull vse to your most ætiue hands.  
A treasure, if true Wisedome do not err; (lands:  
Worth more then manual knowledge, goods or  
This then for Copies to your Schollers giue,  
So may they learne at once to write, and liue.

*To all carefull and vertuously-disposed  
Parents and Housholders.*

**I**F hauing Children, you would wel instruct the,  
And vnto God through vertuous way conduct  
If you with prudent precepts do not scorne (the;  
Your Hearts to fill, and Houses to adorne:  
Or if vnskil'd you couet to discerne,  
What good your Sonnes from Latine *Cato* learne:  
This Booke in price, and in proportion small,  
Yet great in Matter, satisfies you all.

*The*





## The Translators Preface to the Benuolent Perusers.



He Doctrine of Wisedome (like running water) ought to be common, because, by how much any one instructeth others, by so much hee multiplieth and acquirith wisedome to himselfe, according to that, *Qui alios docet, seipsum instruit*. Hee that teacheth others, learneth himselfe. For knowledge is described to be an incomparable Treasure, and a noble possession of the minde, which beeing distributed by parts, taketh increase, and disdaining a couetous possessor, without distribution quickly decayeth.

I therefore considering that the Morall Distichs intituled *Cato*, beeing in the Latine tongue, were learned, and read only in Schooles by Children, and desiring to spend my idle houres in some commendable studie for the benefit of my Countrey, (to which end especially we are born) conceived it a work of worth to translate the same in our mother tongue, both for the Instruction of such Parents, and others, as were ignorant of the Latine, and for a generall use for which they were intended, as hereafter in this Preface I shall declare.

But first let me search into, and expresse the nature and

*The Preface.*

cause of this worke, that concurrcth to the ordering of every thing, to wit, the *Materiall, Finall, Efficient, and Formall cause.*

The *Materiall cause* or matter of this Booke (which is the same) are the foure Cardinall vertues, *Prudence, Iustice, Fortitude, and Temperance*, which are called Cardinall, by a Metaphor or Figure, of *Cardo* a hinge, because as a doore is turned on the hinges, so all other vertues are reduced to these foure, as formes to their kindes. The first introduceth or bringeth in, because a man through Wisedome is brought vnto Sciences and Vertues. The Second directeth, because a man is directed by Iustice to the kingdome of Heauen. The Third ouercomes, for a man is said through Fortitude to ouercome his spirituall enemies, *the world, the Flesh, and the Devil.* The Fourth tempereth, for it teacheth vs to liue soberly in this world, and to abstaine from carnall desires. All which vertues, with their seuerall Daughters or Branches are copiously handled in this Booke.

The *Finall cause* is profit; both priuate, as to the Authours owne sonne; and common, as to vs; for by perusing this booke like prudent Husbandmen, wee may extirpe or roote out vices, and sowe the seedes of vertues in our hearts, whereby with Gods assistance we may auoid the calamities of this present life, and that to come.

The *efficient cause* is the Authour of this Booke, which is vnknowne, or very doubtfull, so as it may be called *Aperiphrasus*, a word signifying greatly obscure: For the famous Philosopher, and Historiographer, *Plutarch*, setting forth (amongst others) the liues of two vertuous and learned men, bearing the name of *Cato*, the one *Marcus Portius Cato*, called also *Censorinus* of being *Censor*; the other likewise, *M. P. Cato* called also *Vticensis*, of *Vtica*, where he slue himselfe, whom he further distinguisheth with the Additions of *maior* the elder, and *minor* the yonger, sheweth that *Cato maior* died before, and *Cato minor* in the time of *Julius Caesar*, and that (notwithstanding the saying of *Iuuenal*, *Tertius è solo cecidit Cato*) *Cato maior* had

## The Preface.

had two Sonnes, whereof the one had also a Sonne, and that Sonne the like. And the other had two Sonnes, whereof the one was Father of *Cato minor*. And that *Cato minor* had a Sonne, the whole Progenie bearing the name of *Cato*, who were all extinct before the time of *Augustus* the second Emperour of *Rome*.

But I obserue in the Preface to the second Booke of these Distichs, that the Author aduise the Reader, if he desire to knowe the *Romane* and ciuill warres, (which were those betweene *Julius Caesar* and *Pompey*) hee should search *Lucan*; whereby it is euident that this booke was not before *Lucan*, who writ his worke after the time of *Julius Caesar*, and consequently none of the *Catoness* could possibly be the Author thereof. And therefore some father it on *Seneca*, who was Tutor to *Nero* the fift Roman Emperour; others on golden-mouth'd *Chrysostome*: And it was attributed to the Poet *Ausonius*, by *Baptista Pius*, (whose opinion some haue lately followed) whom *Joseph Scaliger* in his *Ausonian* Lectures sharply reprooueth, and plainly confuteth. Whereupon may be said,

*Indiscussa manet, & adhuc sub Iudice lis est.*

*The strife no Iudge did yet decide,  
But vndiscust it doth abide.*

Yet some say it is thus intituled, *Incipit Ethica Catonis*, The Morall Science of *Cato* beginneth; not because *Cato* composed it, but to the end it might be of the more authoritie. Others say the Title is thus, *Incipit Tullius de preceptis Catonis*; and that hee composed this worke when hee first entred *Rhetoricke*, but called the same by the name of *Cato* (as his Treatise, intituled, *Cato maior de Senectute*) that it might bee the more willingly receiued: which *Tully* also (as *Plutarch* reciteth in the life of *Cesar*) writ the praise of *Cato minor*, and inscribed it *Cato*; and now it is intituled, *Libellus elegantissimus*

### The Preface.

*qui inscribitur Cato*, that is, a most elegant booke inscribed *Cato*. And the same *Scaliger* in the afore-mentioned place, saith that these Distichs were inscribed with the name of *Cato*, because the goodnesse of *Cato* was knowne to all men by way of Proverbe; for good men, and of most approued manners, in those dayes were called *Catonēs*. And such is the censure of the learned *Erasmus*, exprest in an Epistle prefixed to an ancient Latine Edition of these Distichs (wherewith the Greeke of *Plautus* is intermixt) *Catonis* (saith he.) *ob id tantum arbitror dici, quod Sententias habeat Catone dignas*. I suppose it to be called *Cato*, because it hath Sentences worthy of *Cato*.

And this name of *Cato* was first giuen to *Cato maior*, (as *Plutarch* affirmeth) for his skilfulnesse in affaires. For (to Etymologize the word) it may be deriued of *Catus* a Cat, because he was crafty as that creature, or rather of *Catus*, an old synco-  
pation of *Cautus*, interpreted, wary, subtile and skilfull. Yet *Tranquillus* makes mention of one *Valerius Cato*, a Grammarian at Rome, who taught many, and of noble stocke, in the time of *Scylla*, whose fame these verses record to vs;

*Cato Grammaticus Latina Syren  
Qui solus legit, & facit Poetas.*

Which may I thus translate.

*Grammar-learn'd Cato that the Poets readeth,  
Euen Syren-like alone and Poets breedeth.*

Whereby it may be coniectured, and it is probable enough, that *Valerius Cato*, if any of the name, writ this booke, especially for his Schollers instruction, and education in vertue, and generally for the benefit of the Common-wealth, as *Socrates*, *Isocrates*, and others instructed their Countrey in morall vertues, by way of Precept. To conclude, for my part, seeing  
the

name or person is not so much to be traced out or regarded as his good doctrine, I will not certainly ascribe the penning of these Precepts to any one particular man, or more, more then *Erasmus Maturinus Corderius*, or any others haue done in their precedent Comments, or Translations, but leaue the deciding thereof, as a Schoole-question, to the deeper Scholarship of others.

Now the *Formall* cause is, the manner of composing this Worke, which is two-fold, to wit, in Prose, as the Preface; in Verse, as the Execution or Treatise; for he vseth an Hexameter stile, distinguishing his worke into foure parts. Wee must note therefore that the Author premiseth a Preface to his worke, or the first booke thereof. In the first part of which Preface, considering that men beyond measure gaped after worldly desires, and were remote from the way of Truth, he promiseth to giue them aide. In the Second he speakes to his Sonne, and all others in the person of him, insinuating vnto them an order of well-living. In the Third, he treateth of Diuine worship. In the Fourth, of piety towards our Parents, and kindred. And in the Fifth and last, hee handleth vertues and Sciences, and warnes vs to beware of vices. Which Preface being ended, hee sets vpon the Treatise, where hee executes in Meeter, what he promised in Prose, for profit, delight and ornament, and that it may bee more firmly committed to memory, euery Distich, or two Verses, (for so the word signifies) containing a Precept, and (for the most part) a Sentence, teaching vs our duety towards God and man; as also how to demean our selues in all estates and conuersations. So that whosoeuer was the Author, it worthily deserues, not onely of all sorts to bee gratefully receiued, diligently perused, dearly esteemed, and faithfully obserued; but to be translated into the vulgar tongue of all Nations.

Neuerthelesse, let me by the way admonish and forewarne you (which *Erasmus* hath omitted) to beware of some fewe of these Precepts, which I haue noted with an Asteriske thus \*  
being

being in part Heathenish, & contrary to Christian doctrine  
or not fully therewith cohering, as their severall Annotations  
in the last leafe of this Booke, vnder the Title of *Necessary*  
*Notes, &c.* doe make manifest.

But all the rest being iust, and appertinent to our faith and  
good carriage (though they may not bee compared to that  
Booke of Bookes, the sacred Scripture) wee are not onely to  
credit and follow (as Saint *Augustine* teacheth in his Booke  
*De Doctrina Christiana*) but to challenge and retaine them even  
as our owne, the rather for that the Authour is not knowne,  
and if hee were, being a Heathen, hee is indeed no right ow-  
ner thereof. For God made manifest his wonderfull power  
and wisdom in the hearts of the Heathen or Gentiles, chief-  
ly for the better instruction and confirmation of the faith of  
Christians to come, Graces and Gifts being not now so plea-  
santly bestowed by him, as in ages past.

Lastly, for my study and labour in this present worke, not  
onely by mine owne consideration and desire, as afore said,  
but by the aduice of diuers worthy friends, I was thereunto a-  
nimated, and am now cherished with an assured confidence,  
that you will not reiect nor neglect it, for the vnlearned style  
or rudenesse of my Pen, but rather louingly accept it, in re-  
spect of the excellent Counsels and Sentences it containeth,  
and for my good will and great paines therein expended, as  
may appeare, not onely in the translation of the Verse, but  
in the addition of a Three-fold Table at the end, by mee di-  
ligently and elaborately ordred and contriued, both for plea-  
sure and profit, and for the better vse of the originall, where-  
by may bee readily found any Document or Saying therein  
contained, either for Grammar-Schollers to insert and ap-  
ply in their Theames and other exercises, or for Children  
to bee taught and learned both within and without Booke at  
the Reading-schoole, or for their Copies at the Writing-  
schoole, or for Men and Women vnlearned not onely to  
reade, vnderstand, and learne, for the furnishing of their  
hearts

hearts and behaviours, but to adorne their Houses with  
 good and godly Poesies, aswel for dayly obiects to their owne  
 optike senses, lest beeing out of sight, they should be also (to  
 vphold the Prouerbe) out of minde, as also for the instructi-  
 on of all Commers, or friendly visitants, that haue not been  
 so happy as to reade the whole worke, which representeth  
 both the beauties and blemishes of the minde, and manners;  
 as a Chrystall mirrour or looking glasse the conditions of  
 each Countenance, for which cause I may iustly intitle it, *The*  
*mirrour of the minde*, and so leaue it in your hands as *A handfull*  
*of honesty*; not vegetatiue, like the weede so called, but ratio-  
 mall, Philosophicall, and for the most part, Theologicall; wi-  
 shing your eyes may neuer part from it, nor the clapper of  
 your lips take intermission before your hearts, and such,  
 whose eares attend you, bee edified by the discipline ensu-  
 ing. And so, lest vnto me yee allude the saying of the Philo-  
 sopher, when hee cryed, *Hoe, Citizens, shut your gates, that*  
*the Citie runne not out*, I heere conclude mine,  
 and giue place to the Authours  
 Preface.







*CATO his Preface to his first Booke  
of Disticks.*

**P**Erceiuing how greatly men did erre and goe astray frō the Way of well-living, I thought good to impart some ayde & aduice to their weake vnderstanding, chiefly, to the end thar they might liue in commendable wise, and attaine to honour; Here now (my most deare Sonne) I will teach thee by what meanes thou maist order the manners of thy mind. Reade therefore these my Precepts, in such sort, that thou maist perfectly vnderstand them: For, to read any thing, and not vnderstand it, is to neglect what thou readeest.

*His short Precepts in Prose, translated  
in Verse.*

- 1 **T**O God pray humbly. 2 Love thy parents deare.
  - 3 Embrace thy kindred. 4 And thy Master feare.
  - 5 Keepe safe all matters to thy charge committed.
  - 6 And to the pleading place be thoroughly fitted.
  - 7 Conuerse with men of honest conuersation.
  - 8 Come not to counsell without Inuitation.
  - 9 Be cleanly. 10 And a kind saluting speaker.
  - 11 Yeeld to the stronger. 12 And forbear the weaker.
  - 13 Thy goods preserue. 14 Thy chastity retain. (braine)
  - 15 Care well. 16 Read books. 17 And beare the in thy
- B
- 18 Lookē

*CATO his short Precepts.*

- 18 Look to thy houshold. 19 And be courteous known.  
20 Not angry without cause. 21 And mocke thou none.  
22 None doe thou mocke in misery or need.  
23 Lend upon credit: 24 But to whom take heed.  
25 Thy friend in iudgmēt help. 26 feast seldom. 27 sleep  
For Natures payment. 28 Thy oath lawfull keepe.  
29 Drinke Wine in measure. 30 For thy Country fight.  
31 And of beliefe in nothing be thou light.  
32 Aske counsell of thy selfe. 33 Take counsell sure.  
34 Fly harlots. 35 And thy mind to learne enure.

\* See the note at the end of the Booke vnder A.

- 36 Lye not. 37 Do good to good men. 38 none backbite.  
39 Thy reputation hold. 40 Giue Iudgement right.  
40 By patience winne thy Parents to be kinde.  
42 And benefits receiv'd beare still in mind.  
43 Frequent the Iudgement-seat. 44 & get Law-skill.  
45 Use vertue. 46 Moderate thy angry will.  
47 Make pastime with a top. 48 Dice flie thou must.  
49 Doe nothing to thy strength, but what is iust.  
50 Despise not thy Inferiour. 51 Nor desire  
The good of others. 52 Loue thy wife entire.  
53 Nurture thy children well. 54 Seeke not to breake  
The Law thou ma<sup>a</sup>st. 55. At Bankets little speake.  
56 That which is lawfull earnestly affect.  
57 And unto others loue beare glad respect.

The end of the Preface.

**CATO**

CATO his Distichs.

THE FIRST BOOKE.

*1 Sacrificers; or Worshippers of God:*  
Sith God a Spirit is, as Poets write,  
Him serue thou chiefly with vnspotted sprite.

*Or thus.*

If God a Spirit be, as what more sure?  
Him let vs chiefly serue with spirit pure.

*2 Sluggards, Carelesse men.*  
Giue not thy selfe to sleepe, watch alwaies more;  
For too long ease encreaseth Vices store.

*3 Babblers, Blabbers, Talkers.*  
Tongue. rule a vertue principall repute:  
Hees next to God, that keepes with reason mute.

*4 Inconstant men,*  
Take heed thou bee not to thy selfe contrary:  
Who differs from himselfe, with all will vary.

*5 Carpers.*  
If to mens manners thou good heed dost giue:  
When they blame others, faultles none doth liue.

*6 Travellers. Conetous men. (thou loue them:*  
Leaue things thou knowst will hurt thee, though  
Riches are good, but safety sits aboue them.

B 3

7 Coma

7 *Company-keepers. Politicians.*

As time requires, be constant, or be light:  
The wise, with time his maners changeth quite.

8 *Husbands. Masters.*

Rashly, if of thy men thy Wife complaineth,  
Trust not: for whom thou lou'st, she oft disdaineth.

9 *Friends.*

When thou warn'st any, though he'l take no heed,  
Holding him deare, in warning still proceed.

10 *Company-keepers.*

Men full of words, with words doe not pursue:  
All speake, but well to speake, is giuen to few.

11 *Friends, Prodigals.*

Loue others well, but best thy selfe befriend,  
So helpe the good, that want thee not attend.

12 *Babblers, Talkers, Blabbers, Newes-carriers.*

News do not spread, lest thou the head be thought:  
Hurt, not by silence, but by speech is wrought.

13 *Debtors, Promisers.*

Promise not sure, on others if thou trust:  
For many men speake much, but few be iust.

14 *Company-keepers. Praised men.*

When prais'd thou art, thine own Iudge look thou  
Others belecue, euen as thy selfe, of thee.      be;

15 *Giuers, Receiuers.*

A benefit receiu'd, make knowne to many,  
But when thou giuest, blab it not to any.

*Rebear.*

16 *Rehearsers of others lines. Old men.*

Telling (youth spent) the acts of many a man,  
Thinke on thine owne, before old age began.

17 *Company-keepers, Suspicious men.*

Care not, if any whispering talke ariseth:  
All said of him, the guilty man surmiseth.

18 *Carelesse men, Rich men.*

When riches flow, 'gainst Pouerty prouide:  
The last and first dayes haue not equall tide.

19 *Heires.*

Sith we haue giuen vs a fraile doubtfull breath,  
Doe not relye vpon anothers death.

20 *Receiuers.*

When thy poor friend giues ought of little worth,  
Kindly receiue, and fully set it forth.

21 *Poore-men.*

Sith God at first thee naked did create,  
Beare with a patient minde thy poore estate.

22 *Fearers of death.*

Doe not feare that which doth life's period make:  
Whodreads to dye, lifes pleasures doth forsake.

23 *Giuers.*

If for Deserts no friend pay thee againe,  
Thy God accuse not, but thy selfe refraine.

24 *Prodigals.*

Lest thou feele want, thy gettings doe not waste,  
Thinke th'art still needy, to keepe what thou hast.

Booke I. CATO his Disticks.

25

*Promisers.*

Promise not twice, what can be quickly wrought;  
Lest thou proue windy, that wouldst kind be

26 *Dissemblers, Politicians, Flattered men.* (thought,

\* See the note at the end of the Booke under B.

Who feignes in words, and is no friend in heart;  
Doe thou the like : so Art is foyled by Art.

27

*Flattered men.*

Faire speakers too much trust not: for meane while  
Fowlers pipe sweetly, they the Birds beguile.

28

*Parents. Poore men.*

If you haue Children, but no wealth to giue,  
Instruēt them in good Arts, whereby to liue.

29

*Housholders. Niggards.*

Deare what is cheap, cheap what is deare esteeme;  
Niggard or Couetous thou shalt not seeme.

30

*Carpers.*

Doe not thy seife, what thou art wont to blame :  
When faults reprove the Teacher, 'tis a shame.

31

*Suitors.*

Aske what is iust, or what seeme honest may :  
For fooles require what rightly should haue, Nay.

32

*Inconstant men. Wauering men.*

Doe not vnknown aboue things known aduance :  
The knowne, on iudgement, vnknowne rest on

33

*Worldlings.*

(Chance.

In doubtfull dangers sith our life remaines :  
Hold thou, that labour'st, each day for thy gaines.

34 Con-

34 *Considers. Quarrellers.*

Thy Mate, who thou maist cōquer, sometime spare,  
Because good friends are kept with heedfull care.

35 *Suitors.*

Crauing things great, small, feare not to bestow :  
For Thankfulnesse deare friends vniteth so.

36 *Friends. Quarrellers.*

Quarrell not with thy friend, nor anger mooue :  
Ire breedeth hatred, Concord feedeth loue.

37 *Masters.*

When seruants faults prouoke thee to displeasure,  
Temper thy selfe to punish them with measure.

38 *Conquerors. Strong men. Superiours.*

Whom thy force can, sometimes by suffrance quell:  
Patience all vertues alwayes doth excell.

39 *Prodigals.*

Keepe wel thy labours fruits: wants greater grow,  
When to repaire our losse paines we bestow.

40 *Prodigals. Householdiers. Rich men.* (cheere,

When being rich thou mak'st thy friends good  
Bee alwaies to thy selfe a friend most neere.

The Second Booke.

The Preface.

If thou wouldst learne the tilling of the ground,  
 Reade Virgils Georgicks, where that skill is found.  
 But if Herbes vertues thou car'st more to knowe,  
 Macer the Poet those in Verse will shoue.  
 The Roman ciuill warres to vnderstand  
 If thou desire, take Lucan in thy hand.  
 Or if thou wouldst performe the Louers part,  
 Repaire to Ouid that doth teach the Art.  
 But to liue wisely if thy mind be set,  
 To me giue care, this discipline to get :  
 By what things man doth liue from vice remote,  
 Come, and what Wisedome is, by Reading note.

1 Vncharitable men.

**H**Elp, if thou canst, euen strangers, for to gaine  
 Friends by deserts, is better then to raigne.

2 Astronomers, or searchers of secrets.

Gods secrets, or what Heau'n is, leaue t'enquire :  
 Sith thou art mortall, mortall things desire.

3 Fearers of Death.

The feare of Death, which is meere folly, flie :  
 Life's ioyes thou losest, if thou feare to die.

4 Angry men. Disputers.

Striue not, for ought vnshure, with angry mind;  
 Toward the truth wrath makes our iudgmét blind

5 Friends.



5

*Friends.*

Spend quickly, when the cause it selfe desires,  
And somewhat giue when time or cause requires.

6

*Ambitious men, Prodigall men.*

Make merry with a little, shun excesse:  
More safe the Ship is, where the waues be lesse.

7

*Blabbers, offenders.*

Keep wisely fro thy Mates, what may thee shame;  
Lest, what offends thee onely, more doe blame.

8

*Offenders.*

Their euill workes thinke not the wicked gaine:  
Sinnes for a time kept hid, time doth explaine.

9

*Little, or weake men. Souldiers.*

Doe not a little bodies power despise:  
Whom Nature hath made weak, he may be wise.

10

*Clients. Vanquished men. Inferiours. Souldiers.*

Giue place a while vnto thy stronger foes:  
The Vanquishd oft his Victors ouerthrowes.

11

*Company-keepers. Friends. Quarrellers.*

Braule not with him, who thou dost louing know:  
From the least words, great strife doth oft grow.

12

*Fortune-tellers. Searchers of secrets. Sorcerers.*

What God intends, search not in forcerous wise,  
Who touching thee, without thee doth aduise.

13

*Proud men.*

Enuy, through too much brauery come not neare:  
Which, though not hurtfull, 'tis a grieve to beare.

14 *Clients.*

- 14 *Clients. Oppressed men.*  
Be of good comfort though condemned wrong;  
Nought by Iniustice gotten prospers long.
- 15 *Remembrers of strife.*  
Of brabbling conflicts to vse repetition  
After atonement, shewes a bad condition.
- 16 *Company-keepers. Selfe-praisers, and dispraisers.*  
From self-praise and dispraise thou must abstaine;  
For Fooles doe that, prouok'd by Glory yaine.
- 17 *Gamesters. Prodigals.*  
Thy gaines vse sparing: for excessiue spending,  
Goods long in gathering brings to speedy ending.
- 18 *Company-keepers.*  
When time or cause requires it, play the Foole,  
For folly then to feigne, is wisdomes rule.
- 19 *Couetous men.*  
Shun Luxury and Auarice, for those  
(Aseach the other) thy good name oppose.
- 20 *Babblers. Talkers.*  
Beleeue not them, that still are babbling much,  
For little credit is allow'd to such.
- 21 *Drunkards.*  
In drinke-offending doe not that accuse,  
The fault's in thee that do'st Gods gift abuse.
- 22 *Friends. Sicke men.*  
Commit thy minde to a Companion sure,  
To a Physician good thy bodies cure.

3 *Poore men. Repiners at others good.*  
At vnderferuers weale griene not at all :  
The bad be cocker'd for their greater fall.

24 *Careleffe men.*  
Arme thee to beare each casuall distresse,  
For what thou hast fore scene doth hurt thee lesse.

25 *Poore men.*  
Be not dismaid, though crost, but hope retaine ;  
For with all men, Hope doth in death remaine.

26 *Careleffe men.*  
Let not that slip, which thou shalt sitting finde :  
Time hath much haire before, but none behinde.

27 *Careleffe men.*  
Weighing things past, for what's to come provide  
Follow that God which lookes on either side.

28 *Drunkards. Gluttons.* (sure :  
Fare sometimes, to grow stronger, with lesse mea-  
Many to health, few things are due to pleasure.

29 *Company-keepers. Selfe-concited men.*  
The peoples iudgement scorne not thou alone,  
Lest, while thou scornest many, thou please none.

30 *Drunkards. Gluttons.*  
Chiefly regard thy health which is the chiefe,  
Blame not the times, that wrought'st thy proper

31 *Dreamers.* (griefe.

\* See the note at the end of the booke vnder C.

Regard not dreames, for what we wish awake,  
That thing in sleeping doth our senses take.

The

## The third Booke.

## The Preface.

Thou (Reader) that hereto thy minde dost giue,  
 Shalt heere learne precepts teaching well to liue:  
 Be stor'd with Lessons, learne while thou hast breath,  
 Life without Learning doth resemble death:  
 Much good thou reapest, if thou this respect,  
 If not, thy selfe, not me, thou dost neglect.

1 *Well-liuers.*  
**L**iuig vpright, the slanderers words despise:  
 All tongues to rule, in vs no power lyes.

2 *Witnesses, Friends.*  
 Brought for a witnes, thy friends fault conceale,  
 In what thou canst, yet with thy honours weale.

3 *Simple men.*  
 Offsmooth and flattering speeches take thou heed:  
 For Truth is plaine, but lyes doe cunning need.

4 *Sluggards.*  
 Flic dulnesse (sloth of life) for when the minde  
 Growes weake through idlenes, the flesh is pinde.

5 *Labouring men.*  
 Mirth sometimes mingle with thy care and paine,  
 That any labour thou maist well sustaine.

6 *Carpers.*

*Carpers.*

Carpe neuer at anothers word or deed,  
Lest the like measure doe from him proceed.

*Heires. Prodigals.*

Lest all speake ill of thee, keepe and increase  
Those goods that fall to thee by Friends decease.

*Conetous men. Old men.*

If thou be rich in age, before life ends  
Be liberall, and no niggard, to thy Friends.

*Masters. Scorners.*

To no mans Counsell profiting be nice,  
Much lesse despise thy seruants good aduice.

*Husbands. Poore men.*

If treasure as thou didst, thou canst not hoord,  
Contented liue with what the times affoord.

*Bachelors.*

*\* See the note at the end of the Booke vnder D.*

For goods beware thou marry not a wife,  
Nor keepe her, if she leade a shrewish life.

*Politicians.*

By patterne learne to flie or to pursue;  
The liues of others teach vs what to doe.

*Attempters.*

Try nought aboue thy strength, lest ouer-swaide,  
Perforce thou leaue thy worke, in vaine assaide.

*Concealers.*

Conceale not what thou know'st vniustly done;  
Lest thou seeme willing the same course to runne.

*15 Clients,*

15 *Clients. Oppressed men.*  
Vnder Lawes rigour craue the Iudges aide:  
For Lawes themſelues with right would be alſaid.

16 *Offenders.*  
Take thy deſerued penance without grudge,  
And being faulty, be thy proper Iudge.

17 *Readers. Schoole-boyes.*  
Reade much, and dayly more; the Poet ſings,  
Though not ſtill credible, miraculous things.

18 *Babblers. Gueſts. Talkers.*  
Vſe few words at a feaſt, leſt thou be nam'd  
A prater, while thou wouldeſt be ciuill ſam'de.

19 *Husbands.*  
Thy angry wife's bad language doe not feare,  
For women worke deceit with euery teare.

20 *Prodigals.*  
Thy gettings vſe, but ſeeme not to abuſe;  
All gone, the ſpend-thrift others goods purſues.

21 *Fearers of Death.*  
Stand not in feare of thy threed-cutting Fate,  
Seeing lifes euils it doth terminate.

22 *Husbands.*  
Thy wife's tongue ſuffer, if ſhe thrifty bee,  
Elſe doe not beare; yet brawle, is worſe in thee.

23 *Children.*  
Entirely loue thy Father and thy Mother,  
Neither, to pleaſe the one, diſpleaſe the other.

The

## The fourth Booke.

### The Preface.

If thou would'st liue in quiet, and thy heart,  
From vices drowning, vertue keepe apart :  
These precepts throughly reade and beare in minde,  
Where somewhat to instruct thee thou shalt finde.

1 *Couetous men. Niggards. Rich men.*

**I**F thou would'st be heart-happy, wealth despise,  
Which they that dote vpon, liue beggar-wise.

2 *Couetous men.*

If that may please, which doth at need auail thee,  
Natures commodities will neuer faile thee.

3 *Careleffe men. Prodigals.*

If through ill-husbandry thy substance fall,  
Blame not blinde Fortune, which is not at all.

4 *Couetous men. Rich men.*

Loue Coine for vse, not for it's glittering sight,  
In which no vertuous man doth take delight.

5 *Sicke men. Rich men.*

Looke to thy health enioying worldly pelfe.  
The Rich man sicke hath gold, but not himselfe.

6 *Children. Offenders.*

Since thou endur'st thy Masters rod at Schoole,  
Thy Father chiding, gently beare his rule.

7 *Assempt*

7 *Attempters.*  
Trade in commodious things, and those eschue  
Whereof thou fear'st no profit will accrue.

8 *Giners.*  
Giue at once asking what you safely can:  
For 'tis a gaine, if to a worthy man.

9 *Suspicious men.*  
Search out without delay what thou suspectest,  
For oft that hurts, which thou at first neglectest.

10 *Whoremongers.*  
When thou art caught in *Venus* pleasing snare,  
Of Gluttonie, the bellies friend, beware.

11 *Carelesse-men.*  
Of all wilde Beasts when thou would'st be afraid,  
Take heed lest man alone doe thee inuade.

12 *Strong-men.*  
When as the body doth in strength surmount,  
Be wise, and men will valiant thee account.

13 *Friends. Griued men.*  
Repair to him that loues thee, if ought grieue thee:  
A faithfull Friend can best in minde relieue thee.

14 *Offenders, Sacrificers.*  
For thy offence why mak'st thou beast-oblation?  
'Tis folly by such meanes to seeke saluation.

15 *Chusers of Friends, Bachelors.*  
When thou desirest a true Friend or Mate,  
Aske after his life past, not his estate.



16

*Conetous men. Niggards.*

Shun this name (Niggard) vse thy gotten store :  
What good does wealth to him that liueth poore?

17

*Drunkards. Gluttons. Whore-mongers.*

If thou desire in life an honour'd name,  
Fly vicious pleasures that would thee defame.

18

*Mockers. Young men.*

Mocke not old age, thou being wise in thought :  
For man through age to childishnesse is brought.

19

*Children. Schoole-boyes.*

Learne something, for if Riches doe deceiue thee,  
Art will be firmly thine, and neuer leaue thee.

20

*Politicians. Babblers.*

With silence note what euery one doth say :  
The Speech mens maners hides, and doth bewray.

21

*Schoole-boyes.*

Though thou hast gotten Learning, doe not cease :  
Practice, as Care the Wit, doth Art increase.

22

*Fearers of Death.*

Death feare not much, who holds at little rate  
This present life, dreads not his future fate.

23

*Children, Schoole-boyes.*

Learne of the learned, and th'vnlearned teach :  
The doctrine of good things ought farre to reach.

24

*Drunkards.*

Thy health desiring, Nature drinke to please :  
Pleasure excessiue breeds an ill disease.

C

25 In.

Booke 4. CAYO his Distichs.

25 *Inconstant men.*

What thou hast prais'd in publike, and approov'd,  
Blame not (I counsel thee) through lightnes mov'd.

26 *Poore men. Rich men.*

When Fortune smiles on thee, beware her frowne:  
Yet hope to rise, when she hath cast thee downe.

27 *Schoole-boyes.* (eth,

Leaue not to learne: Knowledge f'ro study spring-  
And long Experience rare wisdome bringeth.

28 *Praisers.*

Praise meanely; for whom thou dost oft cōmend,  
Time will declare how much he is thy Friend.

29 *Schoole-boyes.*

Blush not to learne, for knowledge doth cōmend:  
But those that will not learne, shame doth attend.

30 *Drunkards. Whoremongers.*

Strife, oft with pleasing Lust and wine is had:  
What's good in them, embrace: and flie the bad.

31 *Company-keepers. Politicians.*

From sad and still men thy selfe safely keepe;  
Perhaps the calmer water lyes more deepe,

32 *Poore men.*

When want prouokes thee to feeble sorrow smart,  
Weigh how much worse then other men thou art.

33 *Attempters.*

Try to thy strength, for by the shore to row.  
'Tis safer, then to sayle where Seas doe flow.

34

*Clyents. Contenders.*

\* See the note at the end of this Booke vnder E.

Against the iust peruersly striue thou neuer :  
Wrongfull vexations God doth punish euer.

35

*Clients. Poore men.*

Losing thy goods, doe not with griefe complaine,  
But rather ioy that thou didst wealth attaine.

36

*Friends. Losers.*

Our goods 'tis grieuous by mishaps to leaue :  
Yet losse by friends we gently must receiue.

37

*Worldlings.*

Trust not to length of life : where e're we run,  
Death followes, as our shaddowes in the Sun.

38

*Sacrificers.*

\* See the note at the end of this booke vnder F.

Let Calues grow for the plough, & Incense burne:  
Gods wrath with slaughtered Beasts you cannot  
39 *Inferiours, Vanquisht men, Oppressed men.* (turne.  
Yeeld, hauing harme, to Fortune and the strong:  
For he thy cause may right that did the wrong.

40

*Offenders.*

Reproue thy selfe when thou hast ought offended :  
In healing wounds, griefe is by griefe amended.

41

*Friends.*

Thy old Friend altred, doe not thou detest,  
But the prime-pledges of his loue respect.

42

*Receiuers.*

More loue to purchase, each good turne requite,  
Lest a Loose-office thou be termed right.

43 *Fearers of danger. Suspicious men.*

Lodge not suspect, lest thou still wretched be  
Death with suspicious men doth best agree.

44 *Masters.*

(bought,  
Though Slaues thou cal'st all those that thou hast  
Of earth, like them, remember thou art wrought.

45 *Carelesse men.*

The first occasion must be quickly taken,  
Lest thou too late seeke what thou hast forsaken.

46 *Reioycers at others death.*

In bad mens sudden end reioyce thou not:  
They happy dye that haue no vicious blot.

47 *Husbands.*

If poore, thou hast a wife of blemisht fame,  
See thou abhorre a friends vnfriendly name.

48 *Schoole-boyes. Students of the Law.*

Much hauing learned, seeke as much againe;  
Nor (as vnfitting to be taught) abstaine.

*The Authors Conclusion.*

49 *Writers.*

That I write Verse in plaine Prose, maruell you?  
The Senses briefenesse bred them two by two.

*The Translators conclusion.*

50

And if you maruell why I these translate,  
Peruse my Preface, which doth all relate,  
And so these Rimes I terminate.

Note

Note, that in all the three Tables following, *b.* stands for Booke of Distichs, and *d.* for Distich. So *sp.* stands for Short Precepts.

The First Table, directing to  
Lessons for

A

**A**mbitious men, *b.* 2. *d.* 6.  
Angry men, *sp.* 20. 46. *b.* 2. *d.* 4.  
Astronomers, *b.* 2. *d.* 2.  
Attempters, *b.* 3. *d.* 13 *b.* 4. *d.* 7. 33.

B

Babblers, *b.* 1. *d.* 3. 12. *b.* 2. *d.* 7. 20. *b.* 3. *d.* 18. *b.* 4. *d.*  
Backbiters, *sp.* 38. (20.  
Batchelors, *b.* 3. *d.* 11. *b.* 4. *d.* 15.  
Blabbers, *sp.* 5. *b.* 1. *d.* 3, 11. *b.* 2. *d.* 7.

C

Carelesse men, *sp.* 5, 13, 15; 18, 23, 24, 32, 33, 53,  
57. *b.* 1. *d.* 2, 18, 40. *b.* 2. *d.* 24, 26, 27. *b.* 4. *d.* 3.  
11, 45.

Carpers, *b.* 1. *d.* 5, 30. *b.* 3. *d.* 6.

Children, *sp.* 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 16, 17, 21,  
22, 27, 29, 34, 35, 36, 38, 41, 45, 46, 47, 48, 50,  
55. *b.* 1. *d.* 1, 2, 3. *b.* 3. *d.* 23. *b.* 4. *d.* 6, 18, 19, 23.

Choosers of friends, *b.* 4. *d.* 15.

Clients, *sp.* 11, 12, 32, 33, 46, 51, 56. *b.* 1. *d.* 1. *b.* 2.  
*d.* 10, 14. *b.* 3. *d.* 15. *b.* 4. *d.* 34, 35, 39.

## The first Table,

*Company-keepers*, sp. 7, 10, 19, 34 b. 1 d. 7, 14, 17,  
34 b. 2 d. 11, 16, 18, 29 b. 4 d. 31.

*Concealors*, b. 3 d. 14.

*Conquerors*, b. 1 d. 38.

*Contenders*, b. 1 d. 34 b. 4 d. 34.

*Couetous men*, sp. 51 b. 2 d. 6, 19 b. 3 d. 8 b. 4 d. 1, 2,  
4, 16.

*Creditors*, sp. 23, 24.

*Credulous men*, sp. 31.

## D

*Debtors*, b. 1 d. 13.

*Deservuers*, b. 1 d. 23.

*Disputers*, b. 2 d. 4.

*Dissemblers*, b. 1 d. 26.

*Dreamers*, b. 2 d. 31.

*Drunkards*, sp. 29 b. 2 d. 21, 28, 30 b. 4 d. 17, 24,  
30.

## F

*Fearers of danger*, b. 4 d. 43.

*Fearers of Death*, b. 1 d. 22 b. 2 d. 3 b. 3 d. 21.  
b. 4 d. 22.

*Flattered men*, b. 1 d. 26, 27.

*Fortune-sellers*, b. 2 d. 12.

*Friends*, b. 1 d. 9, 11, 36 b. 2 d. 5, 11, 22 b. 3 d. 2 b. 4  
d. 13, 36, 41.

## G

*Gamesters*, sp. 47, 48 b. 2 d. 17.

*Ginners*, b. 1 d. 15, 23.

*Gluttons*, b. 2 d. 28, 30 b. 4 d. 17.

*Griened*

directing to Lessons, &c.

*Griev'd men*, b. 4. d. 13.

*Guests*, sp. 55 b. 3. d. 18.

H

*Heires*, b. 1. d. 19. b. 3. d. 7.

*Householders*, sp. 18. b. 1. d. 29. 40

*Husbands*, sp. 52. b. 1. d. 8. b. 3. d. 19, 22. b. 4. d. 47.

I

*Imitators*, b. 3. d. 12.

*Inconstant men*, b. 1. d. 4, 31. b. 4. d. 25.

*Inferiours*, sp. 12 b. 2. d. 10. b. 4. d. 39.

*Intruders*. sp. 8. *Judges*, sp. 40.

L

*Labouring men*, b. 3 d. 5

*Lawiers*, sp. 5. *Lenders*, sp. 43.

*Liberall men*, sp. 37.

*Little men*, b. 2 d. 9.

*Loosers*, b. 4 d. 36. *Lyers*, sp. 36.

M

*Masters*, b. 1 d. 8, 37 b. 3 d. 9 b. 4 d. 44

*Medlers*, sp. 18. *Men*, b. 4 d. 11.

*Mockers*, sp. 21, 22. b. 4 d. 18.

N

*Newes-carriers*, b. 1 d. 12.

*Niggards*, b. 1 d. 29 b. 4 d. 1, 16.

O

*Offenders*, b. 2 d. 7, 8. b. 3 d. 16. b. 4 d. 6, 14, 40.

*Old men*, b. 1 d. 16 b. 3 d. 8 b. 4 d. 18.

*Oppressed men*, b. 2 d. 14 b. 3 d. 15. b. 4 d. 39.

C 4

Pa-

P

Parents, sp. 53. b. 1. d. 28.  
 Politicians, b. 1. d. 7, 26. b. 3. d. 12. b. 4. d. 20, 31.  
 Poore men, b. 1. d. 21, 28. b. 2. d. 23, 25. b. 3. d. 10.  
 b. 4. d. 26, 32, 35.  
 Praisers, b. 4. d. 28. Praised men, b. 1. d. 14.  
 Prodigals, sp. 13, 26. b. 1. d. 11, 24, 39, 40. b. 2. d.  
 17, 19. b. 3. d. 7, 20. b. 4. d. 3.  
 Promisers, sp. 28. b. 1. d. 13, 25.  
 Proud men, sp. 10, 19. 50. b. 2. d. 13.

Q

Quarrellers, sp. 30, 45. b. 1. d. 34, 36. b. 2. d. 11.

R

Rash men, sp. 32. Readers, b. 3. d. 17.  
 Receivers, sp. 42. b. 1. d. 15, 20. b. 4. d. 42.  
 Rehearsers of others liues, b. 1. d. 16.  
 Reioycers at others death, b. 4. d. 46.  
 Remembrers of strife, b. 2. d. 15.  
 Repiners at others good, b. 2. d. 23.  
 Reprouers, b. 1. d. 5.  
 Rich men, b. 1. d. 18, 40. b. 4. d. 1, 4, 5, 26.

S

Sacrifices, b. 1. d. 1. b. 4. d. 14, 38.  
 Schoole-boyes, sp. 15, 16, 17, 35, 47, 48. b. 2. Pre-  
 face. b. 3. d. 17. b. 4. d. 19, 21, 23, 27, 29, 48.  
 Scorners, sp. 21, 22. b. 3. d. 9.  
 Selfe praisers and dispraisers, b. 2. d. 16.  
 Selfe-conceited men, b. 2. d. 29.  
 Searchers of secrets, b. 2. d. 2, 12. Serhants, sp. 11, 15.  
 Sick



directing to Lessons, &c.

*Sicke-men*, b 4. d 5. *Simple-men*, b 3. d 3.

*Blouens*, sp. 9.

*Sluggards*, sp 27. b 1. d 2. b 3. d 4.

*Souldiers*, b 2. d 9, 10.

*Sorcerers*, b 2. d 12.

*Strong men*, b 1. d 38. b 4. d 12.

*Students of the Law*, sp 6, 43, 44. b 4. d 48.

*Subiects*, sp 11.

*Superiours*, sp 12, 30. b 1. d 38.

*Suspicious men*, b 1. d 17. b 4. d 9, 43.

*Sniters*, b 1. d 31, 35. *Swearers*, sp 28.

T

*Talkers*, b 1. d 3, 12. b 2. d 10. b 3. d 18.

*Tranellers*, b 1. d 6.

V

*Vanquisht men*, b 0. d 10. b 4. d 39.

*Vncharitable men*, b 2. d 1.

*Uniuft men*, sp 29, 51, 54, 56.

W

*Wauering men*, b 1. d 32.

*Weake men*, b 2. d 9. b 4. d 39.

*Well-liners*, b 3. d 1.

*Whoremongers*, sp 14, 34. b 4. d 10, 17, 30.

*Witnesses*, b 3. d 2. *Wines*, sp. 11.

*Worldlings*, b 1. d 33. b 4. d 37.

*Worshippers of God*, b 1. d 1.

*Writers*, b 4. d 49.

Y

*Tong-men*, b 4. d 18.

The end of the first Table.

The

The second Table ; directing  
to Copies, &c.

- A** Sp. 32. b 1. d 7, 15, 31. b 2. d 23, 24. b 4.  
d 34.  
**B** sp. 9. 41. b 2. d 11, 14, 20, 25. b 3. *Preface* d 2,  
12. b 4. d 29.  
**C** sp. 7. b 1. d 17, 35. b 2. d 32, 30. b 3. d 3, 14.  
**D** sp. 29, 50. b. 1. d. 22, 29, 30, 32. b. 2. d. 9. b. 4.  
d. 22.  
**E** b. 2. d. 13.  
**F** sp. 43. b. 1. d. 27. b. 2. d. 16, 28. b. 3. d. 4, 11. b. 4.  
d. 14, 31.  
**G** b. 1. d. 2. b. 2. d. 2, 10. b. 4. d. 18.  
**H** b. 2. d. 1.  
**I** b. 1. d. 1, 5, 23, 28, 33. b. 2. d. 21. b. 3. d. 8, 10, 23.  
b. 4. d. 1, 2, 3, 17, 46, 47.  
**K** sp. 5. b 1. d. 39. b. 2. d. 7.  
**L** sp. 18. 36. b. 1. d. 6, 11, 24. b. 2. d. 26. b. 3. d. 1, 7.  
b. 4. d. 4, 5, 19, 23, 27, 35, 38, 43.  
**M** b. 1. d. 10. b. 2. d. 6. b. 3. d. 5. b. 4. d. 18, 42, 48.  
**N** sp. 22, 47, 53. b. 1. d. 12.  
**O** b. 2. d. 15. b. 3. d. 3. b. 4. d. 11, 36.  
**P** b. 1. d. 13, 25. b. 4. d. 28.  
**Q** b. 1. d. 36.  
**R** b. 1. d. 8. b. 2. d. 31. b. 3. d. 17. b. 4. d. 13, 40.  
**S** b. 1. d. 1, 19, 21. b. 2. d. 4, 5, 19. b. 3. d. 21. b. 4.  
d. 6, 9, 16, 30, 37.

T sp.

### The third Table.

sp. 1, 13, 25, 56. b 1. d 3, 4, 16, 34. b 2. 3, 8, 17,  
29. b 3. d 9, 13, 16, 19, 20, 22. b 4. d 7, 21, 24,  
33, 41, 44, 45.

Y b 3. d 15, 18.

W b 1. d 9, 14, 18, 20, 26, 37, 38, 40. b 2. d 12,  
18, 17. b 4. d 10, 12, 15, 20, 25, 26, 32.

Y b 4. d 39.

For X and Z you may vse these verses.

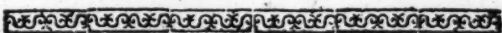
Xerxes a million brought, as Greeces foe:

But from a few had shamefull overthrow.

Zaleucus his owne Law to satisfie,

His sonne being guilty, with him lost an ye.

### The end of the second Table.



### The third Table, for the adorning of the House, &c. viz. the

**H** All or Dining-roome, b 1. d 3, 10, 16, 17, 24,  
36, 40. b 2. d 1, 6, 16, 17, 19, 21, 28, 30.  
b 3. d 5, 6, 8, 18, 20. b 4. d 3, 5, 10, 24, 28, 30.  
Chamber, b 1. d 1, 2, 19, 21, 22, 23, 28, 29, 30, 33,  
37, 39. b 2. d 2, 3, 8, 12, 13, 14, 21, 22, 25, 27,  
30, 31. b 3. d 4, 5, 10, 12, 21, 22. b 4. d 5, 10, 13,  
17, 22, 30, 32, 34, 35, 39, 44, 46.

Study,

### The third Table.

*Study, or Counting-house,* b 1. d 8, 11, 13, 15, 17, 19, 21, 23, 25, 28, 37, 39. b 2. d 7, 8, 17, 18, 22, 23, 24, 25, 26, 27. b 3. d 5, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 21, 25, 26, 31, 32, 33, 35, 36, 39, 40, 41, 42, 43, 44, 45, 47.

*Shop or Office,* b 1. d 17. b 3. d 4, 14, 16. b 4. d 3, 7, 17, 19, 21, 29, 35, 36.

To conclude, for the  
*Schoole,* b 1. d 2, 28. b 2. *Preface* b 3. *Preface* d 4, 16, 17, 23. b 4. d 6, 19, 21, 23, 27, 29, 48.

Thus endeth the third Table.

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*Such of the short Precepts as are meete to  
adorne the Roomes before mentioned,  
and the Schoole, selected and orderly  
composed in Meeter for the same  
purpose. viz.*

For the Hall, or Dining-roome.

**A** *T Bankers little speake. Feasts seldome make.  
Be cleanly, and thy drinke with measure take.*

For the Chamber.

*To God pray humbly, sleepe for Natures due.  
Loue thy wife truely, and a whore eschue.*

Looke

...precepts selected.

...charge, and well thy children breed:  
...thriftily, and to thy affaires take heed.

### For the Study or Counting-house.

Come not to private talke without requiring,  
Save well thy goods, not other mens desiring:  
The law thou mad'st, to suffer be not loth,  
And have a care to keepe thy lawfull oth:  
Lend upon Credit, but to whom advise,  
Nor of beliefe be light in any wise.

### For the Shop, or Office.

Thy Master feare, mocke none, to Nature sleepe,  
What's to thy charge committed, safely keepe:  
Be diligent, shun Harlots conuersion;  
Flee doubtfull games, vse harmelesse recreation.

### For the Schoole.

Thy Master feare, sleepe, Nature to suffice.  
Mocke none, nor meaner then thy selfe despise:  
Thy Parents fauour let thy patience gaine,  
Lie not, reade bookes, and beare them in thy braine:  
To vertuous discipline thy minde apply,  
Play with the Top, and games of hazard fly.

Necessary

Necessary Notes (wherewith I thought  
not to trouble the Margents) which are to  
be passed ouer, vntill some of the Precepts in  
*this Booke doe thereunto severally di-  
rect you, as I haue mentioned in  
my Preface.*

A

Which counsell is good, but not good enough;  
for we must doe good for Gods sake, not onely to  
good people, and such as be thankfull or worthy,  
or our friends, but also to the wicked & vnthank-  
full, and to our enemies, to the end that we may be  
the Children and Imitators of our heavenly Fa-  
ther, who causeth his Sunne to shine aswell vpon  
the euill as the good, and giueth his raine both to  
the iust and vniust.

B

But Christian charity commands that we should  
not render euill for euill, but contrariwise, good  
for euill, and that we should loue all men truly, and  
from our hearts.

C

This is meant by ordinary dreames; not such  
visions, whereof the Scripture in diuers places  
make

for those, in respect they are of  
ought both to regard and beleue.

## D

Nay rather you must keepe her till death, if you  
once marry her; though she proue neuer so shrew-  
ish or troublesome. For by Christs Law, a man  
may not leaue his wife for any cause, except adul-  
tery.

## E

This is well sayd, but not well enough. For we  
ought not to striue peruerfly with any man thogh  
vniust, nay, if we will hearken to Christ, we must  
contend in no wise, neither iustly nor vniustly.

## F

Yet God is not pacified with Incense, but (ac-  
cording to the custome in the Old Testament) the  
Church kept this Institution which must be refer-  
red to another signification. For you may not  
thinke, Almighty God commandeth that Frank-  
incense should be brought to him from *Arabia*:  
but this Frankincense which God requireth vs to  
offer vnto him, and from which he taketh the fa-  
uour of sweetnesse, to wit, prayers proceeding  
from a true faith and a pure heart, wherewith  
God is properly delighted and appeased.

*The last end.*